

ALL POWER IS GIVEN IN HEAVEN AND IN EARTH: SNOOK AT THE
unto me
 Therefore
 60 YEARS AND TEACH

DECEMBER, 1895.

HERALD
 OF
MISSION DEWS

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No. 12.

R. M. Sommerville, EDITOR
 NEW YORK.

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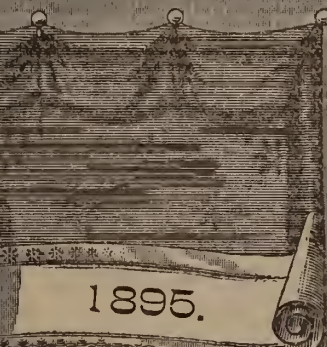
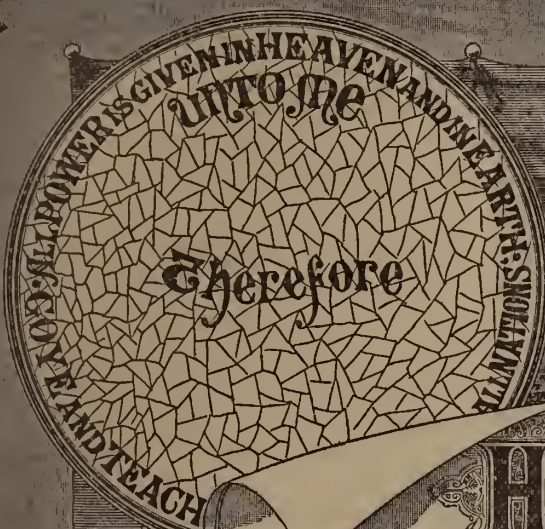
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HERALD OF MISSION DEWS

CONTENTS.

- Our Views of Mission Work.
- Items of Missionary Intelligence.
- Monographs.
- Editorial Notes.



No. 1-12.

R. M. Sommerville, EDITOR
NEW YORK

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THE MISSION NEWS

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
DECEMBER, REFORMED PRESBYTERIAN CHURCH, U. S. A.

1895.

OUR VIEWS OF MISSION WORK.

TRAINING A NATIVE MINISTRY.*

*George Leslie MacKay, D. D., North
Formosa.*

Mission work in North Formosa is dominated by the idea of a native ministry. The purpose is to evangelize the people, to enlighten their darkness by the power of divine truth, and to drive back the mists of error and the black clouds of sin that have through all the past obscured their vision of the City of God. That is the purpose of all foreign Mission work. But in the carrying out of that purpose methods must be adopted suitable to the circumstances of the case. What would be reasonable and effective in one field would be absurd and useless in another. What would succeed in Europe or America would fail in Asia. China is not India, and Formosa is not China. The man or the Mission that supposes that a good theory must be capable of universal application, and that social forces, hereditary customs, or even climatic influences need not be taken into account makes a grievous mistake.

All the reasons that led me to lay such emphasis on a native ministry in North Formosa need not now be recited. They had to do with the language, climate, social life of the people, and the capabilities

of the natives for Christian service. I was at the first convinced that the hope of the Mission lay not in foreign workers, and every year only confirms that opinion. The Lord of the harvest has raised up from among the natives of the island laborers whose services in those white fields will not be fully appreciated until we and they shall, at the harvest-home, come with rejoicing, bringing our sheaves with us.

One reason for a native ministry that will be appreciated by all practical and genuine friends of Missions is that it is by far the most economical, both as to men and money. Natives can live in a climate and under conditions where any foreigner would die, and they can be hale and happy where I would tremble with chills and fever. And the cost of a native preacher and his family is so much less that the contributions of the churches can be made to support a very much larger staff than if foreigners alone were employed. It is much more expensive to live in Formosa than on the mainland, but even with us the expense of a native is only a fraction of what is absolutely required for one accustomed to life in the West. The total cost per month for a preacher and his family is covered by nine dollars and eighty-three cents Mexican money—less than nine dollars in gold. The following table presents the average:

*A chapter from "From Far Formosa," just published by the F. H. Revell Co.

Rice per month.....	\$3.00
Salt vegetables.....	4.00
Coal or wood.....	1.50
Carrying water and cleaning rice...	.65
Shaving heads.....	.30
Shoes, stockings, and clothes.....	.38
Total.....	<u>\$9.83</u>

But having settled on a native ministry, and having among the first converts those fitted and desirous to begin their studies in preparation for the work, the question of their training came early to the front. Let it be clearly understood that the Mission stands for a trained ministry. Whatever good an uneducated minister may accomplish in Christian lands, he is next to useless among the heathen. Be it foreign or native, the ministry that will command the respect of the people and will endure must be intelligent as well as zealous. But in order to an educated ministry, great buildings, large libraries, and wealthy endowments, however helpful they may be, are not, at the first, absolutely indispensable. As good work cannot be done without these, but if the work done is genuine, increased facilities will follow. Our first college in North Formosa was not the handsome building that now overlooks the Tamsui River and bears the honored name of Oxford College, but out in the open under the spreading banyan-tree, with God's blue sky as our vaulted roof.

Beginning with A Hoa, I invariably had from one to twenty students as my daily companions. We began each day's work with a hymn of praise. When weather permitted we sat under a tree—usually the banyan or a cluster of bamboos—and spent the day reading, studying, and examining. In the evening we retired to some shel-

tered spot, and I explained a passage of Scripture to the students and others gathered with them. Indeed, wherever night overtook us, in all our journeyings, I spoke on a part of God's truth, ever keeping the students in view. They took notes, studied them, and were prepared for review on the following day.

Another favorite resort was on the rocks at Kelung. In the sampan we placed an earthen pot, rice, leek, and celery. Then we rowed ourselves out to the tables and pillars of sandstone by the sea. At noon each one gathered small sticks for a fire with which to cook our food. But we often dispensed with cooking, for each had provided himself with a sharpened nail with which to open the fresh oysters taken off the rocks. Study continued till 5 p. m., after which we coasted in shallow water. Several would plunge in and bring up shells, living coral, seaweed, sea-urchins, for study and examination. Sometimes an hour was given to fishing with hook and line, for the double purpose of supplying us with food and securing specimens for examination.

As chapels were established we remained at each a day, week, or month, studying daily till 4 p. m. All were trained in singing, speaking, and debating. After four we made visitations to converts and heathen in the vicinity. Students were frequently invited to dine with friends, and thus they had golden opportunities for presenting the Truth. Every evening a public service was held in the chapel where we were.

A fourth method, and by no means the least profitable part of their training, was on the road in our traveling together. All manner of subjects were then discussed—

the Gospel, the people, the way to present the Truth, and God, the author of all. It was the daily habit of each one, when on the road, to collect specimens of some kind—plants, flowers, seeds, insects, mud, clay—and then to examine them at the first halting-place.

In all these ways, during the early years, and sometimes even since the college buildings were erected at Tamsui, the students were trained to become efficient workers, fluent speakers, skilful debaters, successful preachers. The college is now the center of our work, but whatever helps to develop the faculties of the students, inform their minds, or chasten their hearts, is pressed into service.

My own study and museum in Tamsui are open to the students, and good use has been made of their resources. After twenty-three years of accumulation the study is well furnished, having books, maps, globes, drawings, microscopes, telescope, kaleidoscope, stereoscope, camera, magnets, galvanic batteries and other chemical apparatus, as well as innumerable specimens illustrative of geology, mineralogy, botany, and zoology. What would be otherwise a parlor is in our house a museum. In that room is a vast collection of every conceivable kind of article of use or interest to Chinese, Pe-po-hoan, or savage. There are collections of marine shells, sponges, and corals of various kinds, classified and labeled. All sorts of serpents, worms, and insects are preserved. There are idols enough to stock a temple, ancestral tablets and religious curios, musical instruments, priests' garments, and all the stock in trade of Chinese idolatry, as well as models of implements of agriculture and weapons of war. The various

savage tribes in the mountains are well represented. There is one idol ten feet high, different from any other I ever saw, and a complete collection of relics representing every aspect of savage life. Some things are quaint enough, others suggestive of sad thoughts, others gruesome and repulsive, because indicative of ferocity and savage cruelty. Keeping watch and ward over the whole scene are four life-size figures representing four sides of life in Formosa. In one corner is a Taoist priest, arrayed in his official long red robe, with a bell in one hand to arouse the devils possessing any man, and a whip in the other to drive them out. In the next corner is a bare-pated Buddhist priest, robed in drab, one hand holding his sacred scroll, the other counting his string of beads. Opposite to him is a fierce-looking head-hunter from the mountains, his forehead and chin tattooed, his spear at his side, bows and arrows strapped across his shoulders, a long knife at his girdle, and his left hand clutching the cue of some unfortunate victim. In the fourth corner is a savage woman, rudely attired, and working with her "spinning-jenny," as may be seen in their mountain home.

There may be good people in Christian lands who will read these pages with painful astonishment, horrified that a missionary should spend time collecting and studying such things. I do not attempt to justify my conduct in the eyes of such persons. Had they any conception of what it means to train native-born heathen to become missionaries of the gospel of the Lord Jesus Christ, or could they conceive the reflex influence of all this study on mission work, in humbling the proud graduate, conciliating the haughty mandarin, and attracting the best and brightest of the officials, both native and foreign, they would not so readily write across these paragraphs their ignorant and supercilious "Cui bono?"

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—Newspaper reports of what is going on in Turkey are sufficiently alarming to call forth earnest prayer for the safety of all Christians in that empire. While our own missionaries, living in the seaports, are comparatively safe, the home churches should not fail to commend them constantly to the covenant care of the Redeemer. It is on His arm rather than on United States war vessels that reliance must be placed for their protection.

Alarming intelligence continues to reach this Mission in regard to their fellow laborers in the interior. In a letter dated November 6, Mrs. Metheny says that a letter from one of the ladies in Marash, written only a week previous to that date, represents them as practically prisoners.

“They had not dared to go out in the streets for six days. Only twice in that time had they been able to get milk and a little fruit. Native Protestants were killed without provocation. One prominent member of their church coming home from his field was shot down by a mounted soldier and mutilated afterward. They had heard of two hundred killed and fourteen dying of wounds. No shops were open, no schools, no church bells rung. There are two families and one lady there. From Hadjin we hear that Mr. Martin was arrested and imprisoned while on the way to hold a communion. If so, that station is left with four women and three children.”

Mrs. Metheny also writes: “We have changed our weekly prayer meeting time to 4:30 in order that our people may not have

to be out at night. In spite of troubles we have inquirers. One of these, a Jacobite Catholic priest, took the momentous step not long ago of throwing off his robes.”

A letter from Dr. Metheny of a few days' earlier date, written at the railroad station, Tarsus, contains some items of interest:

“Thanks to the Most High, our work seems to be prospering again. What a long, dark night we have had! Last week a bright young Moslem entered the dispensary. He said, ‘I came to see the doctor.’ He had gotten a Bible and shorter catechism and had been comparing it with the Koran. After an earnest conversation he openly confessed his faith in Islam was shaken, but he believed the Bible and our Saviour revealed therein. This week a young English gentleman, after several months' attendance on our preaching and at our prayer meetings and a careful study of our standards, asked admission to our church. The ‘distinctive’ principles of the church were a special attraction for him. He is studying to become a missionary in our church—if not under our Board, then on his own account.

“Our schools being officially recognized by the Turkish Government, and our Embassy instructed to ‘protect our teachers from vexatious interference,’ we asked Teacher Yusuph to open. To-day I came to visit them and have special prayers for divine protection and aid. While we were at prayers eight new pupils came in, and we found in all twenty pupils. This has cheered us beyond measure. Then, too, we have now more paying pupils than ever before. In a few days Presbytery is to

meet in Mersine. I trust God will grant us an open door. To-day a wealthy Moslem asked to borrow \$2,000 from me and offered to give me a 'quit claim mortgage'—*i. e.*, to sell his home out and out, taking a *private* paper from me that I should return him the house within a given time on his paying me back the *principal with interest*.

"That does not require any legal proceeding to either get back principal and interest, or the property remains in one's possession. This he was unwilling to do with others, but, said he, 'the word or private paper of a *Protestant* is more secure than *any* official paper. That denomination is unlike *all* other religious bodies. We have realized this.' God may take them at their word. They know enough truth to leave them without excuse."

LATAKIA, SYRIA.—Rev. James S. Stewart writes under date of October 25: "The second Sabbath of November has been appointed for communion in Latakia, and I have planned a trip to the south of our field to visit the schools and, if possible, administer the Lord's Supper. . . . The boys' school was opened about the usual time and the boarding school a little later. The work is now under good headway, and we hope for a prosperous year."

SUADIA, SYRIA.—Dr. W. M. Moore, writing October 14, says, among other things: "I began work on Friday. The people did not know that we had come down from Kessab, and there was not much sickness. So my audience was an old fellah, who wished to have me treat his ears. He was so deaf I had to shout to make him hear, but I read to him John iii., 1-27. I asked

him what became of the soul after death, and he said it would pass into the body of some child or animal born at the moment. His ignorance was great. The poor old man has not many years to live, and yet his soul seems encased in darkness. At a Greek wedding last Sabbath week the horse the bride was riding threw her off. He ran on and tramped upon a little girl four years old, badly cutting her chin and breaking her collar bone. The child was brought to me and at the expiration of ten days she is doing well. This accident afforded me an opportunity to reprove them for breaking the Sabbath. And the parents of a young man and woman (our neighbors) who are to be married soon, have promised to have their wedding on Thursday.

"The people seem to be more friendly than last year, in spite of a great effort on the part of the priests to control them. We are in good health and hope to do better work than last year. Last Wednesday about fifteen patients came at the appointed hour, and probably a fairly good audience can be obtained in fine weather."

CYPRUS.—At the bi-monthly meeting of the Board of Foreign Missions, Tuesday, November 26, 1895, Rev. Henry Easson was reappointed foreign missionary and will be located on the Island of Cyprus.

Mr. Easson's present purpose is to attend the Convention of Reformed Presbyterian Churches in Glasgow, in June of 1896. If satisfactory arrangements can be made, his daughter will remain in Scotland to complete her education, and our missionary with his wife, after a brief visit to their friends in Britain, will go to their new field of labor toward the close of the

summer months. The Board gladly places in charge of the work in Cyprus a man so favorably known in the home churches and of such large missionary experience. His salary is pledged for a term of years by the young people of Second New York, who have already raised the money for this purpose by contributing a few cents each week over and above their regular offerings for the work of the Church at home and abroad. We ask for our brother and his family the co-operation of fervent prayer.

SYRIA.—The Syria Mission has just completed the twenty-fifth year of its connection with the Presbyterian Board of Foreign Missions. There has been encouraging advance in this quarter of a century. In 1870 there were 18 American missionaries, men and women; at present there are 40. In 1870 there were 63 native helpers; at present there are 219. In 1870 there were 294 communicants; at present there are 2,048. The total of scholars in schools in 1870 was 1,671; the present total (including the college) is 7,352.—*At Home and Abroad.*

CHINA.—The China Inland Mission had 621 missionaries and associates at work at the end of last March, 65 of whom reached China during the year—40 from England, and the rest from Sweden, America, and Australia. Eleven missionaries died during the year. There were 417 native helpers, paid and unpaid. Fourteen provinces of China were occupied in greater or less force, the number of stations being 122, and out-stations 126. The exceptional ingathering in T'ai-chau, which had served to swell the figures of 1893, was not re-

peated. Otherwise the 646 baptisms in 1894 would have compared favorably with the previous total. The number of communicants was 4,681. Rev. Hudson Taylor visited several of the provinces, and met more than three hundred of the missionaries. When in Shanghai last autumn one of the oldest of the converts, who has been for twenty-eight years pastor of the China Inland Mission Church in Hangchow, brought Mr. Hudson Taylor a thousand dollars, a very large sum for a Chinaman, and desired that it should be invested for the use of the Mission.—*Church Missionary Intelligencer.*

NEW HEBRIDES.—Rev. Dr. Annand, writing to the *Presbyterian Record*, Canada, from Santo, August 12, thus speaks of the special work with which he is identified:

“The students are making very fair progress. Six of the twelve with us are now able to speak and pray publicly in the English language; so we are encouraged to hope that our labors among them will not be in vain.

“A few of the heathen around us hear the Gospel regularly, but the majority of them are hostile to the truth. However, our hope is that they cannot hold out much longer. They are now again well behaved toward us personally, excepting a little boycotting practiced by the village here.

“Our health is good, and we are all happy in our work. The Lord is with us, so we rejoice.”

JAPAN.—The Japanese belong to the Mongolian race. Long before the Christian era they came to the island from the mainland of Asia. They claim the oldest government of the world. The

present Mikado or emperor is the one hundred and twenty-second sovereign in a direct line. In comparison with such a royal line, the oldest reigning families of Europe are but of yesterday.

Thirty-six years ago the first missionary went to Japan. At the end of five years of Christian labor, *one convert*; after twelve years, ten. Now they number 35,534 church members, 3,731 being admitted in 1892.

The Bible was given in the Japanese language in 1888. Four years ago it had a circulation of 57,894 copies. This included portions and entire translation of the Bible. Japan has religious toleration, yet religion is forbidden to be taught in the public schools.

A missionary from Japan describes the kind of missionaries needed. "We want practical, earnest, whole-souled, devoted, Christ-inspired, Holy Ghost-filled men and women that will teach and preach by word and life the all-sufficiency of Jesus Christ as a Saviour of men and the Redeemer from sin; to maintain with unflinching courage and loving persistence the right of Christ to reign over the hearts and lives of the Japanese, to the exclusion of boasted self-sufficiency and everything that is dear to the natural hearts of men."

More women evangelists are needed in Japan, than men—womanly women, who will gladly enter the homes of the Japanese and tell the mothers that sweet story of "the babe in the manger," of the perfect life of Him who came to save.—*Sel.*

AFRICA.—The *Missionary Herald* tells the following story of progress in Ngoni-land:

The Ngoni are of the Zulu stock, and

are located in the highlands west of Lake Nyasa, where they seem to have taken refuge after one of the wars in Southwestern Africa. The missionaries of the Free Church of Scotland on Lake Nyasa came in contact with some of these Ngoni, but they seemed specially fierce and intractable. Nevertheless, some twelve years ago work was definitely begun among them, and a recent letter from Rev. Dr. Steel tells what has been accomplished since 1882:

"What has been the progress in those twelve years? The two first years were spent in mere occupation, as liberty to undertake aggressive work was denied. But those years of silent occupation had their use in breaking down superstition and overcoming opposition. In those days, when no school was allowed, three lads used to come and get instruction in secret from the missionary after dark. Two of them now occupy the honorable position of being the first two converts and foremost Christian teachers in the land. That little secret night school of three became a public day school in 1886 under Dr. Elmslie, with two of the above lads as assistants. A severe drought that year was the means used of God to bring the Ngoni to a more docile frame of mind, so that opposition was withdrawn and liberty granted to teach the children. Out of that little school, with the European missionary and his two assistants and fifty scholars, there have grown three stations manned by three Europeans, two of whom are married; forty-one native assistants—thirty-three males and eight females; twenty-five monitors preparing for assistantships; three senior schools and sixteen junior schools, having 1,300 scholars; twenty-five baptized converts; forty-one candidates for bap-

tism; hearers' classes for men and women, and industrial classes for girls.

"This, then, is the outcome of those humble and obscure beginnings ten years ago. In addition to the above, another important fact remains to be stated—that is, that the above Christian progress has so penetrated and affected the general life of the people that morally and socially it is improved; and the general attitude of the people is so favorable to the reception of the Gospel that, were our present stations thoroughly equipped for steady work both among men and women, and perhaps another station or two begun, Ngoniland might be Christianized in the immediate future."

—The Telugu Mission of the American Baptist Union records 881 baptisms in 1894 and has a present membership of 53,502, with 8,048 Christian pupils in the schools and 5,456 in Sabbath-schools.

—The Basle Missionary Society reports that the Gospel has become a mighty power in the Gold Coast, the number of Christians (13,036) having doubled in the last ten years.

AT HOME.

NEW YORK.—The New York Bible Society has distributed 24,311 volumes in the city during the year. The following interesting statement is taken from the report of the Immigrant Committee:

There seems to be a growing desire on the part of the immigrants landing here to get a copy of the Word of God, and the fact that the first gift put in their hands is a copy of the Holy Scriptures in their own language is a cause of special thankfulness to all lovers of the Bible. When families arrive we have made special effort to give

to the father or mother a Bible for family use, so that in every case the new home in America should have a copy of the Word of God. We have been able, through the kindness of the American Bible Society, to distribute this precious word in many languages for this large distribution.

We have specially sought to supply the children—those able to read—with a small Bible or Testament, that they might feel that they possessed the book as their own.

During the year 799 steamers have arrived at New York, bringing as immigrants 242,023 men, women and children. Among this large number we have distributed 56,030 volumes. They have found homes in every State in the Union, carrying with them Bibles and Testaments in the following languages: English, Welsh, French, Danish, Swedish, Finnish, Italian, Spanish, German, Dutch, Russian, Bulgarian, Hungarian, Bohemian, Polish, Slavic, Arabic, Greek, Armenian, Hebrew and Portuguese. In many cases our missionaries are able to converse with the people, giving them much good advice and needed information concerning tickets, baggage, etc. This has been appreciated among the people arriving here as strangers and not understanding our customs. We often receive letters thanking us for Bibles and Testaments given, and asking for small donations of Testaments for distribution, or to use in starting a Sabbath-school in destitute communities. Very much of this work is done in faith in the promise that "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

NEWBURGH, N. Y.—Annual report of the Missionary Society of the First Reformed Presbyterian Church, Newburgh, N. Y.:

Another year in the history of our society is added to the past. A year, while not free from sorrow, yet one filled with the loving kindnesses of the Lord. We have been privileged to hold eleven regular meetings and one special during the year, with an average attendance of twelve (12) members. One meeting was omitted because of the serious illness of our beloved president, but we are thankful to our Heavenly Father that He has so wonderfully answered our prayers on her behalf that she is now recovering, and we hope soon to have her with us again. The first work of the year was to provide clothing for some needy ones at home, and to furnish clothing and material for the Christian Endeavor box for Selma, Ala. Social calls have been made in many homes, which we trust have not only refreshed and strengthened tired and sick ones, but have been a blessing to ourselves.

Our pastor gave a very delightful talk one evening on Mackay of Uganda, emphasizing points in that strong life to quicken our missionary spirit. We trust its lessons will not soon be forgotten. On the first Sabbath in February, Dr. J. A. Anderson, of the China Inland Mission, delivered a lecture on China, under the auspices of our society. The church was well filled, and the lecture was intensely interesting and instructive. And I may say just here that we are glad to report that one of our scholars has come out on Christ's side and was baptized and united with the Church in January, and others are almost ready to follow in his steps. They have contributed \$50 this year to the China Inland Mission. We made arrangements for Dr. Anderson to speak in two other churches the same day, thereby giv-

ing many more an opportunity of hearing him and learning of Mission work in China.

We have received letters from Miss Dodds, of Asia Minor, and Mrs. McIsaacs, of the Selma Mission, the former telling us of the persecution by the Turks, and the latter also of the social ostracism of the South, besides showing us the bright side of their work.

We also received letters from a member of a sister congregation in York, which were very encouraging. At our meetings we have tried to keep posted on the "world-wide field of Missions" by readings from our church magazines and other missionary papers, also by special letters sent by the China Inland Mission to the treasurer of our Chinese school, Miss Gertrude Carlisle. In this way we have heard from China, Syria, Africa, South America, the Islands of the Sea, and our own home fields, in Selma, Ala., and Indian Territory, also from our Jewish Missions in Philadelphia and Cincinnati.

At our last anniversary Miss Mary E. Wilson read a paper on the Jewish Missions, and at our regular monthly meeting in May she read an essay on "How May the War Between China and Japan Affect Missions?" The latter paper was published in *HERALD OF MISSION NEWS*, and was also read by request at the business meeting of the Young People's Society of Christian Endeavor.

For the benefit of those who were unable to attend the Thursday evening prayer service, we decided to hold a prayer meeting in the different homes of the congregation once a month. The first one was held on the third Thursday in May. We found this so successful that we afterward decided to meet twice a month. So many were

willing to open their homes for this purpose that it was a real pleasure to attend. One especially, who was very ill, and who has since passed away, was very anxious to have us come. We held two meetings there, and, although in a very weak state, she was delighted with our meetings, showing us how little we know of the hungry hearts of the shut-ins.

In closing this our annual report, we realize that much of our work cannot be put into words—the fervent prayers offered on behalf of the workers in the various fields, the desires of our hearts for more laborers to be sent out, that the Kingdom of Christ may come on the earth, cannot be measured in visible results; but we know the God who hears and answers prayers, who grants the very desire of the heart to those who commit their way unto Him, will use our prayers and whatever has been done in the name of His Son for His own glory and the advancement of His Kingdom.

As we have looked upon the fields white already to harvest, and see the fruit falling and being destroyed for lack of laborers to gather it—as we hear the call from all sides—“Come over and help us!”—we are confused with the Babel of voices. We can only say with Israel of old, “Neither know we what to do, but our eyes are upon Thee,” and from the Lord comes the answer, “The battle is not yours, but God’s.” Then let us take fresh courage and go forward, knowing that if we look unto Jesus, the Author and Finisher of our faith, lay aside every weight, and run with patience the race set before us, and while we run pray, and while we pray work, abiding in His love, filled with His joy, suffering His shame, living only for His

glory, we shall have an abundant entrance into the Kingdom of our Lord and Saviour, Jesus Christ.

Respectfully submitted,

LIZZIE FRAZER,

Secretary.

October, 1895.

Treasurer’s report of Woman’s Missionary Society, First Reformed Presbyterian Church, Newburgh, N. Y.:

RECEIPTS.

District collections.....	\$32 96
Members’ fees.....	10 50
Collected at meetings.....	13 38
Collected from members.....	11 10
Donations.....	16 20
Proceeds of Dr. Anderson’s lecture	20 50

Total.....	\$104 64
Sabbath-school.....	300 36

Total.....\$405 00

DISBURSEMENTS.

Paid to Dr. Anderson.....	\$20 50
To Syrian Mission.....	384 50

Total.....\$405 00

SUSIE WILSON, *Treasurer.*

NEWBURGH, N. Y.—Resolutions on the death of Mrs. Carlisle, by the Y. P. S. C. E. of First Reformed Presbyterian Church, Newburgh, N. Y.:

Whereas, In the all wise and sovereign purpose of God, our Heavenly Father, it has pleased Him to call to higher service Mrs. Samuel Carlisle, mother of our beloved pastor; therefore

Resolved, 1. That we bow submissively to His will, and humbly say, Thy will, not ours, be done.

2. That we record our appreciation of the Christian deportment and character of our departed friend.

3. That we bear testimony to her usefulness in our midst, and her faithfulness

to her family as a mother. She was devoted to her Master's work in the cause of Missions, a real sympathizer in every time of trouble, a patient and uncomplaining sufferer in her illness, and loved by all her friends and acquaintances.

4. That to her sons and daughters we convey our Christian sympathy, and in this, their hour of sorrow and loneliness, we commend them to the rich consolation and comfort in Christ Jesus.

5. That as God has once again spoken to us, we will, by the Spirit's help, so live that we shall not be taken unawares, but watching.

6. That a copy of these resolutions be sent to the family of our friend; also that a copy be sent to the *HERALD OF MISSION NEWS*, *The Christian Nation*, *The Christian Reformer* and the *Reformed Presbyterian and Covenanter* for publication, and that they be recorded on the minutes of the Society.

Respectfully submitted,

Mr. DEWITT ROSE,

Mr. JAMES L. ROSS,

Miss EFFIE RAITE,

Mr. JOHN S. C. HENDERSON,

Committee.

UTICA, OHIO.—Resolutions on the death of Mrs. Ann Kirkpatrick:

Whereas it has pleased our Heavenly Father to remove from earth to the mansion prepared for her, our sister, Mrs. Ann Kirkpatrick, one of the original members of this society, and we desire to pay a tribute of love to her memory:

Resolved, 1. That each member of our society has sustained a personal loss in the death of our departed friend, finding, as we always did, that she possessed a heart so warm, so true, and so full of sympathy.

2. That while cherishing the memory of our dear departed friend, we will imitate her many virtues, particularly her open-hearted generosity and kindly administrations to the sick, suffering and dying.

3. That we hereby tender our heartfelt sympathy to the bereaved children, and commend them to the care of that Friend who neither slumbers nor sleeps.

4. That a copy of these resolutions be presented to children of the deceased and published in the *HERALD OF MISSION NEWS*.

AGNES L. DEARY,

AMANDA HERVEY,

MARY E. BOYD,

Committee.

MONOGRAPHS.

HO, FOR THE LAND OF SINIM!

The missionaries for China arrived in Oakland on the evening of November 1st. They did not sail until the 13th. They are now away out on the Pacific, which is becoming more and more the great highway of missionaries. Every hour of the eleven

days during which our Mission band tarried with us seemed to be precious. To us here they were red-letter days, and we hope that all that has occurred may tend to the revival of this Oakland Mission. The missionaries preached in the Mission chapel both Sabbaths spent here. Their frequent

meetings with the Chinese Christians here and in San Francisco gave them a better knowledge of the character of the work before them. They saw something of what the Gospel has done for the Chinese here, and they became more hopeful and joyous in reference to the work in China.

Limited space will not permit me to write what I would write about the various meetings and events that occurred during the eleven days. Much time was necessarily spent in correspondence and in preparation for the long voyage before them. By their presence the Wednesday evening Chinese prayer-meeting was made more pleasant and profitable than usual. On Thursday they and other Covenanter invited friends dined sumptuously together in the rooms of the W. C. T. U. Saturday was spent with three Chinese Christians and the writer in visiting the San Francisco "Chinatown." Four of the Chinese Missions were visited, also a pagan temple. Dining at a bon-ton restaurant, they took their first lessons in the use of chopsticks. Calling upon a few of the Chinese merchants, they formed acquaintance with specimen Christian business men. And what they learned when with educated Chinese evangelists will be helpful to them when entering upon their work in the foreign field. On the second Sabbath all four spent the hour after public service in the Mission Sabbath-school and heard the exercises of Mrs. Johnston's class of twelve or fourteen Chinese who are studying the O.T. International Lessons. Here they saw what attainments can be made in Bible study by those who were strangers to the Word of God until they came into the Mission. On Monday the missionaries and their friends and other invited guests were

dined royally at the rooms of the W. C. T. U. by our old-time friends and brothers, the business firm of Chung Git & Fung Tom. On that festive occasion it was the privilege of the writer to sit between Rev. Jee Gam and Missionary McBurney, the former working for the salvation of his own people in our land, the latter going to work for the same race in theirs. When their work is done, with what joy they will meet in the heavenly land to compare the results of their labors!

On the Monday evening before the departure we had a memorable farewell missionary meeting. It was the best of all—the best for the furtherance of the Gospel. I need not attempt to write it up except to say that we held it in the First Presbyterian Church, and that besides the addresses of our four missionaries we had others by Chinese-speaking missionaries, viz., Rev. I. M. Condit, Superintendent of Presbyterian Missions, and his assistant, Evangelist Soo Hoo Nam Art, Rev. Jee Gam, Superintendent of the S. F. Congregational Mission, and Rev. Dr. Masters, Superintendent of the Methodist Missions on this coast. After these programmed addresses, which were followed by those of our own Mission band, another was given by Rev. F. Fran-son, Director of the Scandinavian Alliance Mission, who had just arrived from China, where he had visited their fifty-five Missions. From all these addresses much was learned that will be of use to the outgoing missionaries. As to the devotional exercises, it is pleasant to say that in the opening prayer we were led by Rev. Dr. Ketchum, pastor of the Berkeley Presbyterian Church, and in the closing by Rev. Dr. Calhoun, U. P. pastor in Alameda. On the reverse side of the programme two psalms were

printed, the 67th and the closing verses of the 72d. Both were sung with great power by a large assembly, about one-third of which was made up of Chinese Christians.

The *Peru* did not sail until Wednesday, the 13th. Quite a company of friends, both Chinese and American, went over the bay to the Pacific dock to bid farewell to the little band. In the cabin of the steamer we held a parting prayer-meeting, and commended the dear brothers and sisters to the care of Him who said, "Lo, I am with you always," and whom both wind and sea obey. While the staunch ship was pushing off and steaming away through Golden Gate to the Pacific, we who lingered on shore could not but ask the question: Is not this the most important departure in the whole history of the Missions of the Covenanting Church? Some who will survive the writer may be able to answer. N. R. J.

OAKLAND, CAL., NOV. 18, 1895.

FAREWELL.

Lines written by Mrs. Law, of Denison, Kan., an old lady over 80 years of age, on the departure of our missionaries to China.

Go onward, go forward, go far, far away,
Go now at the Saviour's call,
And may He preserve you by night and by day

As you preach Him to great and to small.

Leaving childhood companions and friends
of your youth,

And faces of friends there so dear,

Do not be discouraged, the Scripture of truth

With rich promises sendeth good cheer.

Then when bidding adieu to those shores
that you love,

May regretting have no place with you,
I trust you'll look up to the high Throne
above

Where there's balm for the sad, sad
adieu.

When sailing away o'er the sea's briny
deep,

Oh, may you be safely kept then,
By Him ever present, but never asleep,
Please, now, let us all say, Amen.

And when you have crossed the dark roll-
ing sea,

Your feelings we cannot here tell ;
There's plenty of work there, 'tis easy to
see;

Sowing comes before reaping—Farewell.

ONE IN CHRIST.

A most interesting manifestation of Christian brotherhood is reported from the Pescadores, islands belonging to Formosa, and ceded to Japan along with it. There is a little group of believers, organized into a church, in the town of Makung, on the south end of the largest of the Pescadores. When the Japanese landed at Makung, and took possession of the town, many of the inhabitants retreated to the north of the little island. Among them was the group of Makung believers. Their place of worship, outside one of the town gates, was among the buildings occupied by the Japanese. As its books and furniture had disappeared, there was nothing about it to indicate its character. By and by the Christians returned to Makung and asked that their church might be restored to them. This was at once granted,

and they resumed their services. In the Japanese force were some Christians, and as soon as the Chinese Christian church was resumed they began to attend the services. Day by day ever since the Japanese and Chinese Christians have worshiped together. They do not understand each other's speech; but they can all read the Chinese written language, and so they have a means of communication. It is a beautiful Christian union. Mr. Barclay, who writes about it, says: "A number of officers, a pastor, a doctor, and some soldiers from among the Japanese attend. Our Chinese Christians write in warm praise of the kindness and earnestness of their Japanese 'brethren.' There is a touch of romance in it not unwelcome in our steady-going Presbyterian Mission work."—*Monthly Messenger*.

WHY SHE GAVE TO THE STRANGER.

The influence of the teacher upon the heart of the African woman is illustrated by the following touching incident from Robert Moffat's experience:

"In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance from water, though in sight of the river.

"When twilight grew on a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter she handed to us, laid down the wood and returned to the village without opening her lips. A second time she approached with a cooking

vessel on her head, a leg of mutton in one hand, and water in the other. She sat down, and without saying a word, made a fire and cooked the meat.

"We asked her again and again who she was. She remained silent until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks, and she replied: 'I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel at seeing you in this out-of-the-world place.'

"On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament which she had received when in a Mission school some years before. 'This,' said she, 'is the fountain whence I drink; this is the oil that makes my lamp burn.' I looked on the precious relic, and my joy can be imagined while we mingled our prayers and sympathies together at the throne of the Heavenly Father."—*Mission Field*.

MORAVIANS.

There is no missionary story so wonderful as that which can be told of the Moravians. They began work in the West Indies in 1732. A year later ground was broken by them in Greenland. Then came Missions to the North American Indians in 1734, to Surinam in 1735, and to Labrador in 1771. And since then they have opened stations in Africa, Central America, Australia, Tibet, Demerara, and Alaska. They were the first to publish a missionary

magazine. This appeared in 1790; and when, in 1890, a second century was entered on, it reported 133 stations and 47,573 baptized adults, with 350 missionaries and 1,660 native helpers. The most remarkable thing connected with all these facts is this, that the home church has only 27,287 communicants—that is, 20,000 fewer than are being ministered to abroad. Every member is required to contribute to the support of foreign missions, and the average amount given by each is £1 1s. a year. Well may it be said: “When all other branches of the Church shall do what is done by the Moravians the world will soon be won for the Master.”—*Free Church Mission Monthly*.

THE POWER OF CHRISTIANITY.

I, for one, attribute all the progress—social, moral and intellectual—to the leaven of Christianity. We should rejoice at this progress, not because we have to regard it as an end in itself, but because we know that it is the outcome of the life-giving power of Christianity. Take away Christianity and substitute anything else in its place and our progress will prove a sham. Let us therefore be careful to see that all our developments are in keeping with the spirit of Christianity, and let us not confound civilization with Christianity, as is done so frequently in these days. We dare not look to mere civilization as worthy to be trusted with the moral or even the physical well-being of our community and with the guardianship of the generation next coming. Does it appear that civilization *alone*, without Christian influence, is likely much to promote the personal and home felicity of our rising community? Dare we ignore the purifying, the steadying in-

fluence of our blessed religion? Let us demonstrate to others that our religion is at work in effecting this great transformation in us, that every step in our progress has not been forced on us from without, as is the case with other communities, but is the natural outcome of the change that Christianity has wrought in us as individuals; for, after all, Christianity is a vital principle, a motive power, a transforming force greater than any force of nature. Let us make it clear that there has not been in us a mere exchange of one creed for another, but that there has been a radical change of life, a thorough readjustment in standards of judgment, in motives and in conduct. Let us show that we have gained in self-control, in self-reverence, in charity, in meekness, in capacity for bearing life's burdens cheerfully, as well as fighting life's battles bravely, above all, in unselfishness and in power to help others; for, after all, the noblest lesson that our religion teaches us is “Be unselfish, be noble, be good, be useful, and crown all with humility.”—*The Christian Patriot, of India*.

THE RETURNED BACKSLIDER.

At last accounts, M. Coillard, of the Zambesi Mission, Africa, had left his station of Lealuyi, the king's town, to visit Sefula, where he formerly labored. The Mission buildings had fallen into decay, but the spiritual work there begun had grown and prospered. The number of converts gathered during the awakening of last year was already more than eighty. Nearly forty of M. Coillard's pupils, who once threw away their books and returned to paganism, were numbered among the Christians, and all of them could read their Bibles. One of the former backsliders, a

high chief now, was asked in a full assembly by a Christian woman how they should know that he was now sincere. "My mother," humbly answered Mokamba, "I thank you for asking me the question. I know that it is not by my protestations to-day that you will be convinced. It will only be by my after-life. It is only by the fruits that you know the tree. But God is my witness that I am true. My return to the world is a lamentable history; it will be a lesson to you all. I was sincere formerly. It was a joy to me to go to the services. But when promoted to the dignity of *Liomba* (third chief of the country), I suffered myself by little and little to become absorbed in business. I soon found that it

was far and tiresome to go to church at Sefula every week. I relaxed my efforts. Our father said truly to me, 'Take care, Mokamba, you are falling back.' I ended by being altogether tired of it. And when our father went to live in Lealuyi I had fallen, and was only the skeleton of a Christian; to speak truly, I had only the *skin* of a Christian. He wisely said to me, 'Mokamba, read the Bible every day, all the same.' It was what saved me. I could not read it long without seeing that it condemned me. I was unhappy. But amid my wanderings, I always prayed. God has had pity upon me and now I am happy. Let my history instruct you, you who believe."—*Missionary Herald*.

EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* closes its ninth year with this number. Subscribers who have not paid for 1895 are requested to remit at their earliest convenience and say whether or not they wish the paper for another year. It is only necessary to remind those who are careful to pay in advance that the continued success of the enterprise depends measurably on their loyal support.

—The *HERALD OF MISSION NEWS* has been sent regularly during the year to many families in the Western States at the expense of Rev. Henry Easson and other missionaries who sought in this way to extend its circulation. It is hoped that those who have been reading the paper for twelve months through the courtesy of these devoted laborers have become sufficiently

interested in the work which they represent to have their names enrolled on the list of permanent subscribers. The price is only fifty cents a year, and a cent a week is not very much to give for full and reliable information in regard to the missionary operations of the Church.

—It will be necessary to intermit the publication of the *HERALD OF MISSION NEWS* during the Spring and Summer months of 1896, if we are able to carry out present arrangements to visit the Mission fields. The interests of subscribers, however, shall be carefully guarded. The same amount of reading matter shall be secured to them through the issuing of double or extra numbers before leaving home, or after our return. And every one can see that a visit to the fields where our brethren are at work

should make the department of "Missionary Intelligence" even more interesting and valuable than it has ever been. If anything should occur in the providence of the Mediator to prevent our return to resume editorial work, subscribers who pay in advance for the coming year will have the satisfaction of knowing that their money was devoted to a missionary object, while those who may be in arrears will honestly discharge their indebtedness to this paper by adding whatever may be due at the time to their regular contribution to the work of foreign Missions. If any one whose name is on our mailing list is not disposed to fall in with this arrangement, let him notify us at once, and we will drop his name. We will leave no representative to whom an appeal can be made, and we wish to be entirely frank in this matter, that there may be no misunderstanding in the future.

—The steamship *Peru*, on which our missionaries to China were passengers, was reported at Yokohama, Japan, November 30th, after a voyage of seventeen days from San Francisco. Probably we shall have direct word of their arrival at Hong Kong before going to press. We have delayed the issue of this paper in the hope of being able to give such information to the churches.

Rev. N. R. Johnston has very kindly prepared a report of farewell meetings on the Pacific Coast, which is published as a monograph entitled "Ho! for the Land of Sinim!" A letter written by Brother Robb a little while before sailing tells of great kindness shown the departing missionaries by the Chinese in Oakland and San Francisco. "Some of them," he says, "have

been in China recently and have been called to suffer for the name of Christ, and they are very anxious to have us go. One poor fellow said very earnestly, 'I hope you will not condemn my people for their idolatry, for they know no better; but I hope you have pity for them. Pity them and love them.'" He also refers to the farewell meeting held for them at the Presbyterian Church, where two returned missionaries, both from the Canton district, spoke. "Their addresses," he says, "were very instructive to us and we were glad to have them tell us of things which we will have to meet. . . . All they said did not discourage us. Indeed, it was a great encouragement to see men who had gone through what awaits us, and to see that that they were none the worse of it, and then to hear them say, 'Oh, it is happiness and joy to tell the story to one who has never heard it.' Both declared that their missionary work was the happiest of their lives."

In a private letter Mr. Johnston thus refers to the departure of our missionaries on Wednesday, November 13, at 3 p. m.: "A large company of friends of both races went to see them off. They departed in health and good spirits. The weather was fine, and they passed out through Golden Gate to the ocean under a clear sky and upon a smooth sea." To his prayer that they may have a safe voyage and an open door on the other side, the churches have been saying and will say, "Amen."

—On Sabbath afternoon, November 3, the deacons of Second New York found in the collection box an envelope with the following indorsement: "To be given to the pastor for missionary fields." It con-

tained thirty-five dollars, but no name. Toward the close of the same month we received one hundred dollars from Mrs. Margaret Turner, of Waukesha, Wis., "for foreign Missions to be used where the Board may think there is the greatest present need." The letter, with this enclosure, also contained ten dollars toward the salary of the Young Women's Missionary from Mrs. M. B. Wright, of the same place, in memory of her dear child who was taken away a few years ago, and with earnest prayers for the blessing of the Redeemer on His work.

A letter has just come to hand from Rev. J. M. Foster, of Boston, Mass., in which he says that yesterday (Sabbath, December 1) the Chinese Sabbath-school connected with his congregation made an offering of ten dollars to the new Mission in China. The English Sabbath-school gave fifteen dollars to be expended by our missionaries in Turkey for the relief of present need. Miss Anna Morton's class also gave seven dollars to the Syrian Mission, in addition to ten contributed in the Summer and yet unreported to the treasurer.

It is hoped that these items will stimulate others to greater liberality in supporting the work of making known Christ in the world. Unless there is a large increase in the annual offerings to be made this month for the foreign Missions over those of last year, it will be necessary for the Board to curtail the work in Syria and Asia Minor. It will be impossible to meet the heavy expenses connected with missionary operations there until congregations and individuals awake to a sense of their responsibility. The Board can only administer the work of the Church accord-

ing to the instructions of the Church, when the means are furnished by the Church. And if there is to be no backward movement, every one who gave ten cents last year will have to give fifteen this year.

—We have received the following contributions to the work of Rev. John G. Paton, D. D.:

A friend.....	\$2 00
Philadelphia, Pa.	
Maggie Sproull.....	50
Valencia, Pa.	
Allen D. Cameron.....	6 87
Mitchell, Can.	

The Fleming H. Revell Company, of New York, Chicago and Toronto, has laid on our table the following books:

The Diary of a Japanese Convert. By Kanzo Uchimura. Price, \$1.

The author of this little volume is a Japanese who was educated in this country. Writing from his home on an isle of the Pacific, he tells the story of his conversion and growth into the knowledge and heart experience of Christianity. His book supplies a fresh illustration of the Gospel as the power of God unto salvation, and that real religion, no matter what may be the nationality of the man who has been brought under the influence of the truth, consists, not in obedience to outward observances, but in the presence of Christ Himself in the soul of a believer. Here is his definition of true prayer: "Communion with the Eternal Spirit, so that we are made to pray for what He hath already in His mind." It touches too upon many vital questions of the day. Speaking, for instance, of the class with which he was connected during his college days in New England, the author says: "One main objection of the non-Christian part of the

class against Christianity was that it did not allow them to study on Sabbaths. We, the Christians, accepted this Sabbath law, and though our examinations began always on Monday mornings, Sabbaths were days of rest to us, and physics or mathematics or anything that pertained to 'flesh' was cast aside on holy days. But lo! at the close of our college days, when all our 'marks' were summed up, we, the Sabbath-keepers, were given the first seven seats in the class, were to make all the class speeches, and to carry away all the prizes but one. Thus we gave one more proof of the 'practical advantage' of Sabbath-keeping, saying nothing of its intrinsic worth as a part of God's eternal laws."

The Cross in the Land of the Trident. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions; formerly a missionary to China. Price, 50 cents.

This book contains, in small compass, a vast amount of information in regard to India. It opens with a chapter on "The Land of the Aryans," in which are described the main geographical divisions, the natural resources and the climatic conditions of India, and the effect of the land upon its inhabitants. Then follow chapters on the history of India, its common life, the religious life of the masses, and its real men and women. We also have in this little volume the story of Christian Missions in India and the present phases of missionary work, with an appeal to American students. It is admirably adapted to the purpose for which it has been prepared, namely, as a text-book for missionary study classes, and deserves a wide circulation.

Persian Life and Customs, with scenes and incidents of residence and travel in the land of the lion and the sun. By Rev. S. G. Wilson, M. A., fifteen years a missionary to Persia. With maps and illustrations. Price, \$1.75.

The author of this volume has traveled extensively through Persia and gives his readers a vivid picture of the civil, religious, social, domestic and commercial life of the people in that ancient country. In the closing chapter he bears very encouraging testimony to the value of missionary labor:

"The Church Missionary Society has two stations, four ordained, two medical and six female missionaries, and two Churches with 130 communicants. The American Presbyterian Mission has 5 stations, 11 ordained, 9 medical, 1 industrial and 38 female missionaries, and 38 Churches, with 2,838 communicants, organized into 3 Presbyteries. The Lutherans have a congregation in Urumia, with other scattered communicants. The total number of Protestants in Persia is over three thousand communicants and about ten thousand adherents. . . . A knowledge of reformed Christianity has been inculcated, resulting in an increased esteem for it, even among those who do not accept it; a permanent basis of an evangelical literature has been laid in the translations of the Bible and religious books; an impulse has been given to the Oriental Churches to effect internal reforms, and an aggressive evangelical community has been established. . . .

"In Persia, when a fountain is to be opened, men go up into a valley, and with pick and shovel, bucket and windlass, put down wells and excavate underground

channels, that the water may flow over the plains below. From the *chesma* or edge of this fountain a copious stream bursts forth, and soon there appears a scene of verdure—fertile fields, fruitful gardens and vineyards, and willows and poplars by the water-courses. Wherever the stream goes it manifests its fructifying, beautifying, purifying, refreshing, vivifying power, making what the Persians call a *fardus*—a veritable Paradise.

“So a fountain was opened in Jerusalem for sin and for uncleanness. Of old its streams flowed over these Eastern lands, making them a garden of the Lord in spiritual beauty. But the channels became filled up with superstitions, errors and evil practices, and the Oriental Churches withered and decayed. Now the servants of the Master Husbandman are at work removing the débris, that the waters of life may again overflow the waste places and reach even to new Mohammedan fields, and the parched ground become a pool and the thirsty land streams of water.

“Already in different parts of Persia we see little spiritual oases. In the plains of Urumia and Salmas, among the mountains of Kurdistan, through which Xenophon led his retreating ten thousand, along the banks of the Tigris, by the ruins of ancient Nineveh, at Hamedan, hard by the tomb of Esther and Mordecai, and in the cities of Tabriz, Teheran and Ispahan, we see the beginnings and look soon for the abundant fruits of Christian living.

“As the streams become more copious and are led here and there over the land, ‘the wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom as the rose.’”

No one can make a mistake in buying this book.

From Far Formosa: the Island, its People and Missions. By George Leslie MacKay, D. D., twenty-three years a missionary in Formosa. Edited by the Rev. J. A. Macdonald. With portraits and illustrations. Price, \$2.00.

This book ought to have a very wide circle of readers. It tells the story of one of the most remarkable Missions of modern times. Twenty-four years ago, in the Autumn of 1871, George Leslie MacKay, a young and inexperienced minister of the Gospel, was sent out as the first foreign missionary of the Canadian Presbyterian Church. The report submitted to the General Assembly of 1895 gave the following statistics: 2 foreign ordained ministers; 2 native ordained missionaries; 60 unordained native preachers; 24 native Bible women; 1,738 native communicants in good and regular standing in the Church, and 2,633 baptized members. Four congregations are entirely self-supporting, and the natives contributed last year the sum of \$2,639.84. No more marvelous story has been given to the Churches and the reading public since the publication of the Autobiography of John G. Paton, with its thrilling account of his lifework in the New Hebrides.

We have taken the liberty of inserting as a leading article in this issue of the HERALD OF MISSION NEWS the chapter on “Training a Native Ministry,” and we hope that “From Far Formosa” will have many readers in the Reformed Presbyterian Church. No one can come in this way into contact with a man of such heroic mold without being uplifted and stimulated in the service of God.

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Cable telegram, received Tuesday, 10th inst., at 9 o'clock A. M., announces the safe arrival of our Missionaries, REVS. A. I. ROBB and ELMER McBURNEY, with their wives, at Hong Kong, China.

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